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A CATALOGUE  
OF  
SANSKRITA MANUSCRIPTS

PRESENTED TO  
THE ROYAL SOCIETY

BY  
SIR WILLIAM AND LADY JONES.

By CHARLES WILKINS, Esq. F.R.S. /L.

FROM THE  
PHILOSOPHICAL TRANSACTIONS.



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## A CATALOGUE, &c.

Read before the ROYAL SOCIETY June 28, 1798.

### 1. a. MAHA'-BHA'RATA.\*

A poem in eighteen books, exclusive of the part called *Raghu-vansa*; the whole attributed to *Crishna Dwaipáyana Vyása*; with copious notes by *Nila-canta*. This stupendous work, when perfect, contains upwards of one hundred thousand metrical verses. The main subject is the history of the race of *Bhárata*, one of the ancient kings of India, from whom that country is said to have derived the name of *Bhárata-varsha*; and more particularly that of two of its collateral branches, distinguished by the patronymics, the *Cauravas* and the *Pauravas*, (so denominated from two of their ancestors, *Curu* and *Puru*,) and of their bloody contentions for the sovereignty of *Bhárata-varsha*, the only general name by which the aborigines know the country we call *India*, and the Arabs and Persians *Hind* and *Hindustan*. But, besides the main story, a great variety of other subjects is treated of, by way of introduction and episode. The part entitled *Raghu-vansa*, contains a distinct history of the race of *Crishna*. The *Mahá-bhárata* is so very popular throughout the East, that it has been translated into most of its numerous dialects; and there is an abridgment of it in the Per-

\* The Sanscrita words are spelt according to the method practised by Sir WILLIAM JONES, in his works.



sian language, several copies of which are to be found in our public libraries. The *Gita*, which has appeared in an English dress, forms part of this work; but, as it contains doctrines thought too sublime for the vulgar, it is often left out of the text, as happens to be the case in this copy. Its place is in the 6th book, called *Bhisma-parva*. This copy is written in the character which, by way of pre-eminence, is called *Dévanāgarī*. Ly J.

1. b. *Ditto*.

Another copy, without notes, written in the character peculiar to the province of *Bengal*, in which the *Brahmans* of that country are wont to transcribe all their *Sanskrit* books. Most of the alphabets of India, though they differ very much in the shape of their letters, agree in their number and powers, and are capable of expressing the *Sanskrit*, as well as their own particular language. This copy contains the *Gita*, in its proper place. Ly J.

2. a. *Rāmāyana*.

The adventures of *Rāma*, a poem in seven books, with notes, in the *Dévanāgarī* character. There are several works with the same title, but this, written by *Vālmīci*, is the most esteemed. The subject of all the *Rāmāyanas* is the same: the popular story of *Rāma*, surnamed *Dāsarathi*, supposed to be an incarnation of the god *Viṣṇu*, and his wonderful exploits to recover his beloved *Sitā* out of the hands of *Rāvana*, the gigantic tyrant of *Lancā*. Ly J.

2. b. *Ditto*.

Another copy, in the *Bengal* character, without notes, by *Vālmīci*. Ly J.



2. c. Ditto.

A very fine copy, in the *Dēvanāgarī* character, without notes; but unfortunately not finished, the writer having been reduced to a state of insanity, by habitual intoxication. S. W. J.

3. a. *Sri Bhāgavata*.

A poem in twelve books, attributed to *Crishna Dwaipāyana Vyāsa*, the reputed author of the *Mahā-bhārata*, and many other works; with notes by *Sridhara Swāmi*. *Dēvanāgarī* character. It is to be found in most of the vulgar dialects of India, and in the Persian language. It has also appeared, in a very imperfect and abridged form, in French, under the title of *Bagavadam*, translated from the *Tāmul* version. The chief subject of the *Bhāgavata* is the life of *Crishna*; but, being one of that species of composition which is called *Purāna*, it necessarily comprises five subjects, including that which may be considered the chief. The Brāhmans, in their books, define a *Purāna* to be "a poem treating of five subjects: primary creation, or creation of matter in the abstract; secondary creation, or the production of the subordinate beings, both spiritual and material; chronological account of their grand periods of time, called *Manwantaras*; genealogical rise of families, particularly of those who have reigned in India; and, lastly, a history of the lives of particular families." There are many copies of this work in England. Ly J.

3. b. Ditto.

Another copy, in the *Bengal* character, without notes. Ly J.

3. c. Ditto.

Another copy, on palm leaves, in the *Bengal* character.

S. W. J.



#### 4. *Agni Purāna.*

This work, feigned to be of fire, contains a variety intended as an epitome of with a short account of particularly in the person theme of the *Rāmāyana*, of *Vasudēva*. Then follows dissertation on the worship their images, and directions up; a concise description which are esteemed holy, served at them; a treatise a variety of incantations sion; computation of the scription of the several rules and the duties to be performed rules for doing penance throughout the year; dissertation on the great advantage character OM! with a h relates to the office and are given rules for knowing for choosing arms and precious stones; which a war, the greatest part of next head treats of woman, in buying and selling and receiving, &c. &c.



Mr. WILKINS's Catalogue

ed to have been delivered by *Agni*, the god  
ariety of subjects, and seems to have been  
ome of Hindu learning. The poem opens  
nt of the several incarnations of *Vishnu* ;  
persons of *Ráma*, whose exploits are the  
*vana*, and of *Crisbna*, the material offspring  
follows a history of the creation ; a tedious  
worship of the gods, with a description of  
irections for constructing and setting them  
ription of the earth, and of those places  
holy, with the forms of worship to be ob-  
reatise on astronomy, or rather astrology ;  
ations, charms, and spells, for every occa-  
of the periods called *Manwantaras* ; a de-  
eral religious modes of life, called *A'srama*,  
e performed in each of them respectively ;  
nance ; feasts and fasts to be observed  
r ; rules for bestowing charity ; a disser-  
advantages to be derived from the mystic  
h a hymn to *Vasisbta*. The next subject  
and duties of princes ; under which head  
knowing the qualities of men and women ;  
and ensigns of royalty ; for the choice of  
hich are followed by a treatise on the art of  
rt of which is wanting in this copy. The  
f worldly transactions between man and  
nd selling, borrowing and lending, giving  
&c. and the laws respecting them. Then



*of Sanscrita Manuscripts.*

follow certain ordinances, according to the means of security from misfortunes, &c. and the gods. Lists of the two races of kings, called the *Chandravansa*; of the family of *Yadava* with a short history of the twelve years war, the *Mahá-bhárata*. A treatise on the art of healing to man and beast, with rules for the management of horses, and cows; charms and spells for cures; and the mode of worshipping certain letters of the *Sanscrita* alphabet; on the ornaments as applicable to prose, verse, and the drama; the signification of the single letters of the *Sanscrita* grammar of the *Sanscrita* language, and a Bengali grammar. The work is divided into 353 short chapters in the *Bengal* character. L. J.

5. *Cálica Purána.*

A mythological history of the goddess *Cálicá* and her adventures under various names and characters, an interesting and entertaining work, including, by way of illustration, beautiful allegories, particularly one founded on the story of the moon. There seems to be something of a double end. *Bengal* character, without notes.

6. a. *Váyu Purána.*

This work, attributed to *Váyu* the god of wind, contains among a variety of other curious subjects, a full and detailed account of the creation of all things celestial and terrestrial, with the genealogy of the first inhabitants, an account of the grand periods called *Manwantara*, and a description of the earth, as divided into *Dvāpāra*.



to the *Vēda*, respecting  
c. and for the worship of  
gs, called the *Suryavansa*,  
of *Yadu*, and of *Crisbna*;  
rs war, described in the  
of healing, as applicable  
management of elephants,  
for curing various disor-  
ertain divinities. On the  
he ornaments of speech,  
e drama; on the mystic  
ne *Sanskrita* alphabet; a  
and a short vocabulary.  
apters, and is written in  
ss *Cālī*, in verse, and her  
characters; a very curious  
way of episode, several  
ounded upon the motions  
omething wanting at the  
s. L. J.

e god of wind, contains,  
jects, a very circumstan-  
s celestial and terrestrial,  
bitants; a chronological  
*Manwantaras*, *Calpas*, &c.;  
nto *Dwipas*, *Varshas*, &c.,



with its dimensions in *Yojanās*; and also of the other planets, and fixed stars, and their relative distances, circumferences of orbits, &c. &c. Written in the *Dévanāgarī* character. L. J.

6. b. *Ditto*. A duplicate in the *Dévanāgarī* character. L. J.

7. *Kṛīṇa Nārāḍīya Purāṇa*. This poem, feigned to have been delivered to *Sanatcumāra*, by the inspired *Nārada*, like others of the *Purāṇas*, opens with chaos and creation; but it treats principally of the unity of God, under the title of *Mahā Viṣṇu*; arguing, that all other gods are but emblems of his works, and the goddesses, of his powers; and that the worshipping of either of the triad, creator, preserver, or destroyer, is, in effect, the worshipping of him. The book concludes with rules for the several tribes, in their spiritual and temporal conduct through life. It is a new copy, in the *Bengal* character, and, for a new copy, remarkably correct. L. J.

8. *Nārāḍīya Purāṇa*. This poem treats principally on the worship of *Viṣṇu*, as practised by *Rukmāṅgada*, one of their ancient kings. *Dévanāgarī* character. S. W. J.

9. a. *Bhaviṣyōttara Purāṇa*. The second and only remaining part. The subject is confined to religious ceremonies. *Dévanāgarī* character. S. W. J.

9. b. *Ditto*. With an Index. *Dévanāgarī* character. L. J.

10. *Gīta-gōvinda*. A beautiful and very popular poem, by *Jayadēva*, upon *Crīṣṇa*, and his youthful adventures. *Bengal* character. L. J.

11. a. *Cumara Sambhava*.



An epic poem on the birth of *Cārtica*, with notes, by *Calidāsa*. *Dēvanāgarī* character. The notes are separate. *Ly. J.*

11. *b. Ditto.*

A duplicate of the text only, in the *Bengal* character.

*Ly. J.*

12. *Naishadba.*

The adventures of *Nala*; a poem, with notes. *Bengal* character. *Ly. J.*

13. *Bhatti.*

A popular heroic poem, in the *Bengal* character. *Ly. J.*

14. *Raghu-vansa.*

The race of *Crishna*, a poem by *Calidas*, with notes. *Dēvanāgarī* character. *Ly. J.*

15. *Vribatcatbā.*

Tales in verse, by *Somadēva*. *Dēvanāgarī* character. *Ly. J.*

16. *Singhāsāna.*

The throne of *Rājā Vicramāditya*; a series of instructive tales, supposed to have been related by thirty-two images which ornamented it. *Dēvanāgarī* character. It has been translated into Persian. *Ly. J.*

17. *Catbā Saritsāgara.*

A collection of tales by *Somadēva*. *Dēvanāgarī* character.

*Ly. J.*

18. *Suca Saptati.*

The seventy tales of a parrot. *Dēvanāgarī* character. *S.W.J.*  
The Persians seem to have borrowed their *Tuti-nāma* from this work.

19. *Rasamanjari.*

The analysis of love, a poem, by *Bhānudatta Misra*. *Dēvanāgarī* character. *Ly. J.*



20. *Sántisataca.*A poem, in the *Bengal* character. Ly. J.21. *Arjuna Gitá.*A dialogue, something in the manner of the *Bhagavat Gitá*.  
*Dévanágari* character. Ly. J.22. *Hitópadesa.*Part of the fables translated by C. W. Written in the  
*Bengal* character. Ly. J.23. *Brabmá Nirupana.*On the nature of *Brabmá*. *Dévanágari* character. Imper-  
fect. Ly. J.24. *Méghaduta.*A poem. *Bengal* character. Ly. J.25. *Tantra Sára.*On religious ceremonies, by *Crishnánanda Battácharya*.  
*Bengal* character. S. W. J.26. *Sahasra Náma.*The thousand names of *Vishnu*. *Dévanágari* character.

S. W. J.

27. *Cirátárjuniya.*A poem, in the *Bengal* character. Ly. J.28. *Siddhánta Sirómani.*A treatise on geography and astronomy, by *Bháscarácharya*.  
*Dévanágari* character. S. W. J.29. *Sangita Náráyana.*A treatise on music and dancing. *Dévanágari* character.

S. W. J.

30. *Vribadáranyaca.*Part of the *Tajur Kéda*, with a gloss, by *Sancara*. *Dévaná-*  
*gari* character. Ly. J.



31. *Niructi*, or *Nairucta*.  
A gloss on the *Vēda*. *Dēvanāgarī* character. L. J.
32. *Aitarēya*.  
A discourse on part of the *Vēda*. *Dēvanāgarī* character.  
L. J.
33. *Cbandasi*.  
From the *Sāma Vēda*. *Dēvanāgarī* character. L. J.
34. *Māgha Tīcā*.  
A comment on some other work. *Dēvanāgarī* character.  
L. J.
35. *Rājaballabha*.  
*De materia Indorum medicā*; by *Nārāyanadasā*. Bengal character. L. J.
36. *Hatba Pradīpaca*.  
Instructions for the performance of the religious discipline called *Yōga*; by *Swātmārāma*. Bengal character. L. J.
37. a. *Mānava Dharma Śāstra*.  
The institutes of *Mānū*, translated into English by S. W. J. under the title of "*Institutes of Hindu Law, or the Ordinances of Menu*." *Dēvanāgarī* character. Incorrect. L. J.
37. b. *Ditto*.  
Duplicate in the *Dēvanāgarī* character. Very incorrect.  
L. J.
38. *Mugdha-bōdha-tīcā*.  
A commentary on the *Mugdha-bōdha*, which is a *Sanscrita* grammar, peculiar to the province of Bengal, by *Durgā Dāsa*. Bengal character. Four vols. L. J.
39. *Sāraswati Vyācarana*.  
The *Sanscrita* grammar called *Sāraswati*. (That part only which treats of the verb.) *Dēvanāgarī* character. L. J.



40. *Sáravali.*

A grammar of the *Sanskrita* language. Incomplete. *Bengal* character. S. W. J.

41. *Siddhanta Caumudi.*

A grammar of the *Sanskrita* language, by *Panini*, *Cátyáyana*, and *Patanjali*; with a duplicate of the first part, as far as compounds. *Dévanágari* character. L. J.

42. a. *Amara Cósá.*

A vocabulary of the *Sanskrita* language, with a grammatical comment. Not perfect. *Dévanágari* character. L. J.

42. b. *Ditto.*

The botanical chapter only, with a comment. *Dévanágari* character. L. J.

42. c. *Ditto.*

The whole complete. *Bengal* character. S. W. J.

43. *Médini Cósá.*

A dictionary of the *Sanskrita* language. *Dévanágari* character. L. J.

44. *Viswapracása Cósá.*

A dictionary of the *Sanskrita* language; by *Mabésvara*. *Dévanágari* character. L. J.

45. *Sabda Sandarbha Sindu.*

A dictionary of the *Sanskrita* language; by *Cásinátba Sarman*. It appears from the introduction, that it was compiled expressly for the use of S. W. J. The learned author is, at present, head professor in the newly-established college at *Varanási*. *Dévanágari* character. Two vols. folio. L. J.

46. *Vénisanbára.*

A drama, *Sanskrita* and *Prácrita*, in the *Bengal* character. L. J.



47. *Mahá Nátaca.*

A drama, *Sanscrita* and *Prácrita*, in the *Bengal* character.

Ly. J.

48. *Sacuntalá.*

A drama, *Sanscrita* and *Prácrita*, in the *Bengal* character.

This is the beautiful play which was translated into English by S. W. J. but not the copy he used for that purpose.

Ly. J.

49. *Málati and Mádhava.*

A drama, *Sanscrita* and *Prácrita*, in the *Bengal* character.

Ly. J.

50. *Hásyárnava.*

A farce, *Sanscrita* and *Prácrita*, in the *Bengal* character.

Ly. J.

51. *Cautuca Sarvaswam.*

A farce, *Sanscrita* and *Prácrita*, in the *Bengal* character.

Ly. J.

52. *Chandrābbishéca.*

A drama, *Sanscrita* and *Prácrita*. *Bengal* character.

Ly. J.

53. *Ratnávali.*

A drama, *Sanscrita* and *Prácrita*. *Bengal* character.

Ly. J.

54. *Vicramórvasi.*

A drama, *Sanscrita* and *Prácrita*. *Bengal* character.

Ly. J.

55. *Manavicágnimitra.*

A drama, *Sanscrita* and *Prácrita*. *Bengal* character.

Ly. J.



56. A catalogue of *Sanscrita* books, on various subjects.  
*Devanāgarī* character. L<sup>y</sup>. J.

N. B. Those articles in the above catalogue, marked S.W.J. were presented by Sir WILLIAM JONES; and those marked L<sup>y</sup>. J. by Lady JONES. A catalogue of the Persian and Arabic MSS. presented by them, will be given in a future volume.

